14.

THE WHITE ROSE:

OR

A WORD for the

Houſe of YORK,

Vindicating the

RIGHT

OF

SUCCESSION,

IN A

Letter from Scotland

TO

A Peer of this Realm.

Νόμοις ἕπεσθαι τοῖσιν ἐγχωρίοις, καλόν.
Leges ſequi Patrias, pulchrum eſt.
E Clearcho.

LONDON.

Printed *Anno Dom.* MDCLXXX.

THE White Roſe.

My Lord,

I NEED not acquaint your Lordſhip, what a general ſorrow invaded us, upon the departure of His *Royal Highneſs* from amongſt us, when I tell you, that we lookt upon, and eſteem'd his coming hither, to be one of the moſt ſignal *Honours* that hath been done Our *Nation*, ſince the happy *Reſtauration* of His *Moſt Sacred Majeſty*. The benign Influence of this generous *Prince*, vouchſaf'd to our cold *Clime*, ſeem'd like the welcome Approaches of the *Sun*, to the benighted *Indians*, who are ſaid to welcome that glorious *Luminary* with the Extatick Acclamations of an Ἰὼ ὁ Ἥλιος. If ever Our *Nation* had any Affinity to σκότος, whence *Etymologiſts* tell us 'tis derived, 'twas at the departure of this Great *Duke*; I cannot, without freſh Reluctancy, acquaint your Lordſhip, what a mutual uneaſineſs and trouble was expreſt at parting, His *Royal Highneſs* aſſuring us, That nothing, but the ſatisfaction of waiting upon the *King*, could ballance the trouble he had, to part ſo ſoon from us: On the *other* hand, we made our humble Acknowledgments, for the great happineſs we had in his illuſtrious preſence, and how much we were obliged to his good *Advice* and *Conduct*, proteſting, That as Our *Allegiance* obliged us to venture our *Lives* and *Fortunes* for His *Majeſty*, our *Affections* to His *Royal Highneſs* would engage us to do the ſame for *Him*, if His Occaſions ſhould require it.

This Royal Heroe, like the *Dove* turned out of the *Ark*, took footing here, finding the threatning *Inundation* abated; and, I hope, is ſome time ſince, returned with *Safety*, and the *Olive* of *Peace*, having compleated that *Imperfect Conqueſt* which left us but too many Inſtruments of *Revenge*; for I am confident, we have now few *Male-Contents* here, but what his Departure hath made. Thoſe Miſts were diſſipated ſo ſoon as his Royal Rayes broke out amongſt us; for 'tis this Gracious *Prince*'s *Peculiar* to ſubdue the *heart*, (whilſt *Others* can only tame the Violence of the *Man*) and make *Rebellion* lick its own lips and miſ-ſhapen *Iſſue*, into the beauty and ſymmetrice of *Subjection* and *Loyalty*,

From the ſecret inſtincts of *Nature*, Birds and Beaſts, are taught to obey the *Eagle* and *Lyon*: though ſeveral are hardy enough, to undertake unequal Matches, from any of the Lower Rank, eſpecially, if edg'd by Keen hunger, or Exaſperated by bloody Revenge; yet the ſame *Wolfe* that briſtles at a *Bear*, will crouch to the *Lyon*; inſomuch, that *Ethicks* ſeem amputated from the *Rational*, and graſted in the *Senſitive Stock*.

We know what Birds, with greateſt noiſe proclaim their Encounters, as if mighty matters were Atchiev'd, when a few deſpicable *Vermin* are the ſole Trophies of the ſcorn'd and derided *Victor*, who miſtakes the chattering of the multitude for *Ovations*, and *Io Triumphes*, and the Fights of a *Coffe Houſe*, or the *Regiſtry* of an *Intelligencer*, ſufficient *Records* to eternize his illegitimate fame and glory. Should I recount the *Atchievements* of His *Royal Highneſs* for the Peace and Safety of the *Three Kingdoms*, I ſhould intricate my ſelf in a *Labyrinth*, too tedious for Your Lordſhip to expect my Regreſſion, and poſſibly offend the Virtue of that *Prince*, which as 'tis the *bleſſing* of *this*, will be the ſtanding *Wonder* of *future Ages*; a Prince whoſe Heroick *Spirit*, glories in great and adequate *Actions*, taking a greater complaiſance and ſatisfaction in *doing brave*, than in *hearing* of it. In ſhort, all that can be ſaid upon ſo glorious a Subject, will be ſo far from *Panegyricks*, that 'twill be but telling men, when the *Sun* ſhines in their *Hemiſphere*, 'tis *Day*.

I proceed therefore to a nearer Obſervance of Your Lordſhip's *Commands*, and the Letter you were pleaſed to ſend me, in which I find ſo *much* writ, and ſo *well*, in Vindication of the *Right* of *Succeſſion*, that the *Author* hath almoſt anticipated all further *Diſcourſe* upon the *ſame Subject*. However, I ſhall preſume to advance the *Superſtructure* a Story higher, ſince the *Foundation* ſeems ſo firm and ſupportable.

I muſt confeſs you have as much engag'd me out of my *Province*, as if *Architecture* were the thing to be conſidered of indeed. But yet I ſhall ſhew my *Obedience*, as well as *Unskilfulneſs* in the performance of your irreſiſtible *Commands*. I have (ſince the contracting of this weighty Point) lookt into ſuch Books of *Law* and *Hiſtory*, as I am at preſent furniſht with, which aſſure me that *the Courſe of Right Succeſſion to the Crown, is not to be diverted from its proper Channel*: Or if you pleaſe, *The Deſcent of the Crown in the* Right Line, *cannot* (de Jure) *be impeded by any Act or Deed whatſoever*.

This *Propoſition* I ſhall endeavour to evince, by *Authority* and *Reaſon*, proceeding by an eaſie *Climax* or Gradation to the Matter, and conſider it *firſt* in its *leſs queſtionable Inſtances*.

(a) *Brit. Cap.* 34. *de Donis.*

And *firſt*, ſays an (*a*) Antient Author, *Roys auſi ne pourront rien alicner, en droit de leur Corone, ne de lour Royaltie, que il ne ſoit repealable*

repealable per four Succeſſors. With which (*b*) Mr. *Lambard* in his *antient Laws of England*, concurs, in theſe words, *Debet, de Jure Rex Omnes Terras & Honores, omnes Dignitates & Jura, & Libertates Coronæ hujus Regni, in integrum cum Omni integritate, & ſine diminutione ſervare & Defendere.* So that the *Alienations* of Kings, in the Right of their *Crowns*, are repealable, by their *Succeſſors*, and that they are bound by Law, to defend and preſerve all the Lands, Honours, Dignities, Laws and Liberties of the Crown entire, with all integrity and without diminution.

(*b*) *Tit. de Reg. Off. f.* 130.

The Opinion of all the *Judges* and *Doctors*, both of the *Civil* and *Common Laws*, aſſembled in the *Exchequer-Chamber* upon the *Demiſe* of *H.* 4th. was, (*c*) That the ſaid *King might make a* Will, *and give* Legacies, *but that he could not bequeath the* goods *of the* Realm, (*viz.*) *the Antient-Crown* and *Jewels*: much leſs can a *King* diſpoſe of the *Soveraignty* it ſelf.

(*c*) *Fitz. H. Abr. Til. Deviſe. n.* 5. *Exec. n.* 108.

In the time of (*d*) *Ed.* the third about the 40th. of his Reign, the Pope, by his *Legate*, demanded of the King *Homage*, for his Kingdoms of *England* and *Ireland*, and the *Arrears* of 1000 Marks *per Annum*, granted by King *John*, to *Pope Innocent* the 3d. and his *Succeſſors*; and threatned that if it were not paid, the *Pope* was reſolv'd to proceed againſt the King, by *Excommunication* &c. Whereupon King *Ed.* called a *Parliament* in which it was declared by the Unanimous Conſent of the *Lords* and *Commons*, that no King can put *Himſelf*, his *Realm*, or *People*, under a *Foreign Subjection*, without Aſſent of the *Lords* and *Commons*, in *Parliament*; and therefore if King *John* had done it by the *Common-Council* of his *Barons*, as his *Charter* purported, yet it was altogether invalid, for that it was not done in *Parliament* by the *King*, *Lords* and *Commons*; and albeit it *might*, (though it appears it *could* not without *Authority* of *Parliament* to *back* it) yet it is *contra Legem & Conſuetudinem Parliamenti*, to do ſuch an Act; as by the (*f*) *Record* appears; by which it was declared in full *Parliament* upon demand made on the behalf of the King, that they the *Lords* and *Commons* could not aſſent to any thing in *Parliament* that tended to the *Diſheriſon* of the *King* and his *Crown*, whereunto they were ſworn.

(*d*) *Rol. Parl.* 40. *Edw.* 3. *n.* 8.

(*f*) 42 *Ed.* 3. *n.* 7. *Lex & Conſuetud. Parliamenti.*

Upon the ſame *Principle*, the *Attournment* of *Tenants*, ſeems to have its *Baſis*, and is Requiſite, where Lords diſpoſe of their *Mannors*. *Ne Capitalibus Inimicis ſubjugentur*, that they may not be ſubjugated to their Capitall enemies. *Lib.* 12. *f.* 28

Sr. *Edward Cook* tells us, that *the Dignity Royal is an Inherent inſeparable to the Blood Royal of the King, and cannot be transferred to another.*

It is ſaid that *Edward* the *Confeſſor*, gave *William* the *Conqueror*, a Colour to claim the Crown of *England*, by a *Donation* made by *Teſtament*; which Act was not of Power to prejudice the *State*, or alter the Courſe of *Right ſucceſſion*, and the Reaſon rendred is this, that the *Crown* of this *Realm* be-

Dan. Hiſt. of W. firſt.

ing held not as *Patrimonial*, but in a *Conſtant ſucceſſion* by *Remotion*, (which is a *ſucceeding* to *another's Place*) it was not in the *Power* of *King Edward* to Collate the ſame, by any *Diſpoſitive* and *Teſtamentary will*, the *Right* deſcending to the *Next* of *blood* only, by the *Cuſtom* and *Law* of the *Kingdom*.

We read in our *Engliſh Hiſtories*, that King *Richard* ſurnam'd *Ceur-de-Lyon*, depoſ'd himſelf of this Kingdom, and Deliver'd the ſame to the *Emperor*, as his *Supreme Lord*, and inveſted him therein, by delivering of his *Hat*, But 'twas adjudg'd that this *Inveſtiture*, could not prejudice the *State*, nor alter the courſe of *Right ſucceſſion*, though it might Keep the *Kings-Head* cold, as the *Statiſts* of thoſe times obſerv'd.

The *Civil Law* Aſſerts, *Principem cum omnia poſſit, Res tamen Imperii abalienare non poſſe*, and the *municipal Conſtitution* of *France* is, that the *French King* cannot diſpoſe of the *Soveraignty* of the *Kingdom*: ſo that *foreign Laws* Concur with Our *Own* in this Point, which have had the ſuffrage of the whole *Kingdom*, for theſe many hundreds of Years, being as Iudge *Forteſcue* defines them, an *Artificial Perfection* of *Reaſon*, and the *Productions* of much *Wiſdom*, *Time*, and *Experience*. The *Law* is *Sanctio Sancta, jubens Honeſta, prohibensque Contraria*: to which (*a*) *Cicero* is Parallel: *Recti præceptio, pravi eſt depulſio*. Having in its Proſpect the ſame which *Religion* hath, *ut Cives bonos efficiat*, that it may make men *good*. being *Iuvenibus Regimen, Senibus Solamen, Pauperibus Divitiæ, et Divitibus Securitas*, *Religion* is to the wicked and faithleſs a *Juriſdiction* againſt which they readily *Rebel*, becauſe it rules ſeverely, yet paies no worldly recompence for Obedience, *Obedience* being by every *human Power* invited, with aſſurances of viſible advantage. The good need not the power of *Religion* to make them better, for her power proceeds from *threatnings*, which (though mean weapons) are fitly uſed, ſince ſhe encounters a *baſe Enemy*. It may be Obſerv'd, that all virtuous men, are ſo taken up with the Rewards of *Heaven*, that they ſeem to live as if out of the world and; no *Government* can receive aſſiſtance, from any man meerly as he is *Religious*, but as that *Religion* makes him active in *temporal* things, 'tis acquaintance with the world, and knowledge of men, that makes abilities of Ruling, for though a ſufficient belief of *Doctrine*, would beget *Obedience*, (which is the grand deſign of *Government*) yet ſince *diverſity* of *Doctrine*, diſtracts all Auditors, and makes them doubtfully diſpoſe their *Obedience*, therefore *Religion* hath little to do in *Government*, and an active ſpirit is fitteſt for the menage of an *Empire*.

(*a*) *Lib.* 2. *de Nat. Deorum.*

But however I think it cannot Rationally be preſum'd, that any *Governour* would purely for the ſake of *Religion*, ſubjugate *himſelf* and *People*, to a *foreign Power*, and make that which is deſign'd for the *ſafety* of *our Souls*, the grand *Inſtrument* of our *Deſtruction*.

When

When the *People* consider a *Ruler* they would have him *all Dove*, whereas Policy teacheth him to be *most Serpent*; though they look upon this as more dangerous, than the ills it would prevent, and that *outwitting* the People is but giving Reputation to *falshood* and *corruption*, and maintaining the *Publick* by *Politique evils*, and the base prostitution of *Religion*.

I shall not upon *Machiavel*'s word, Recommend *Dissimulation* and *Cruelty* for *Cardinal virtues* and as the best supporters of *Authority*; for a *Prince* ought to refuse a *Kingdom*, and retire to *Privacy*, rather than Reign to the Ruine of *Mankind*: but when we consider the mutual *sympathy* (as between the *Head* and *Members* so) between a *Prince* and his *Subjects*, and the complication of their *Interests*, and that their happinesses and miseries proceed from each other mutually, it cannot be presum'd, that a *Prince* of approv'd wisdom, should so mistake or divide the *Interest*, as to precipitate them into Ruine, only to undo himself by the *Rebound*,

But to Return to my *Province*, it may be demanded, whether there are not *foreign Examples* to be produc'd, that *Kingdoms* have been transferred from one *Prince* to *Another*, by a *voluntary Gift*?

I Answer *Affirmatively*, and shall instance in *two* of the chiefest which occur to my Memory at this time.

The *One* is of *Alphonzo* King of *Arragon* and *Sicily*, who having conquered the Kingdom of *Naples* from the Duke of *Anjou*, Gave it to his *Natural Son* by his last *Will* and *Testament*.

The *Other* is of *Alphonzo el Bravo*, King of *Castile* an *Leon*, who having conquer'd *Portugal* from the *Moors*, Gave it in Marriage with his *Bastard Daughter* to *Count Henry* of *Lorrain*, so that here are *two* Examples, *one* by *Testament*, the other *per Donationem inter Vivos*.

But here is to be noted, that no *Ancient* or *Hereditary Rights* were dispos'd of, but the *Conquerors* new *Acquisitions*, for 'tis Affirm'd by most Lawyers, that no *King* in a *Monarchy*, that is by the ancient *custom* and *fundamental Laws* of the Realm *meerly successive*, either to the *Heirs male* or *Heirs general*, can any wayes dispose of his Kingdom, in prejudice of the *next Heir* in blood, according to the Custom; no not, though the Parties interessed, should Commit *Treason*, or be excluded by any Act of the *States* or *Parliament*.

That *Treason* cannot avoid a *Lawfull succession* in *blood*, We have an Example in *Louis* the 12th. Who was in Armes against *Charles* the 8th. both Kings of *France*, and Our *Own* King *Hen-*

1 H. 7. 4. ry 7th. ſtood attainted of *high-Treaſon* at the time of his coming into *England*, and by the Judges in their Conſultation, in
Plowd Com. f. 238. the *Exchequer Chamber*, what ſhould be done for the King concerning his *Attainder*, it was with unanimous conſent Reſolved,
Cok's Litt. f. 16. That the *Crown* takes away all defects and ſtops in *blood*, and that from the time the King did Aſſume the *Crown*, the fountain was cleared, and all Attainders and Corruption of blood
Ann. H. 7. f. 8. *diſcharged*: but however for the ſake of *Honour* (ſays the *Lord Verulam*) it is ordain'd by *Parliament* that all *Records* in which there was any memory or mention of the King's *Attainder*, ſhould be defaced, cancelled, and taken off the Flie.

So in the Caſe of *George Duke* of *Clarence*, We find the Pne' ple (though he was their great *Favourite*) were not much co-cern'd about his *Attainder*, ſince they had Learnt by the Kings Example, that *Attainders* do not interrupt the Conveying of a *Title* to the *Crown*.

Hence it is Evident, that by the Laws of this Kingdom, there can be no *Inter-Regnum* within the ſame, and that immediately by Deſcent, the next Heir in blood is compleatly and abſolutely King, without any *eſſential Ceremonies*, or *Act* to be done, *Ex poſt facto*; and that *Coronation* is but a *Royall Ornament*, and outward *Solemnization* of the *Deſcent*.

Thus having conſidered the *Subject* in the *leſs Diſputable Inſtances*, I come to the *Grand Doubt*, That is,

Whether *An Act of Parliament may alter the Courſe of Right Succeſſion in Blood*? There are, I muſt confeſs, *Statutes* that make it *Treaſon* but to deny it, but never otherwiſe made, then only for fear or flattery of the *preſent* Prince, and *after*, never obſerved; and I am confident, 'tis the Deſire of the ſober and temperate ſort here, That any *New One* of that nature, may have the *ſame* Fate. I hope we are pretty well ſecur'd, having a King of ſuch excellent Wiſdom and Princely Virtue, bearing ſuch a ſacred regard to His Laws, that the *Royal Aſſent* ſhall never be raviſht from him, to ſtamp ſuch an Adulterate Coin, as muſt paſs Currant for diſabling His *Royal Succeſſor*, to inherit the Crown of theſe three Kingdoms.

Should our *Stateſmen* ſuffer this *Remora* to ding to the Great ſhip of *Government*, in which they are the truſted Pilots, *Government* would be at a ſtand, nay wreck'd by that which was deſign'd for her ſafety and Eſtabliſhment; and the *People*, who are the *Lading*, a *fraight* more dangerous and much looſer than any other living *ſtowage*, being uſually as troubleſom in *Calms*, as *Horſes* in *Storms*, fall into the hands of *Algerines* even in there own *Harbours*; for where could *Liberty* and *Property* ride ſafe at *Anchor*?

We are perpetually exclaiming (with the higheſt deteſtation) againſt the *King-killing Doctrine* of the —*Jeſuits*, whoſe *Principles*, like the fruitful *ſlime* of *Nilus*, have increaſt into ſo many various

ſhapes

ſhapes of *Serpents*, whoſe windings are ſo intricate and unknown, that even *Juſtice* her ſelf the painful purſuer of *evil* men, is almoſt wearied out.

I have made a Break before the word *Jeſuite*, that your *Lordſhip* may add your own *Epithet*, for I know none bad enough, for thoſe worſt of men, who ſeem like *Machiavel's Belphagor* diſpatcht from *Hell* in human ſhape to negotiate the Devil's Affairs. Their *Order* I muſt confeſs is *ſpecious*, and I need not tell whence it is deriv'd, ſince *Boys* of the 2d. or 3d. *Claſs* can do it; But they are no more like their *Primitive*, than *Snow's* like the *Sun*, which warms the Earth by *Antiperiſtaſis*, juſt as theſe men would ſave it, by Deſtruction; when I conſider *theſe Men*, they ſeem like thoſe of *Cadmus* ſprung from the *Serpents Teeth*, 'tis no wonder to find them of ſuch a *Serpentine* Nature; I can not think them *Chriſtians* but that their *Baptiſmal water* was ſo far from being *Sacramental*, that 'twas ſome of the *WHORES* own making, fit for the putrid *Spawn* and *Gender* of ſuch, *Toads* I won't call Them, ſince they are not at Once Poyſon and an Antidote, but the firſt altogether; and though one of their *Saints* by his *whiſtle*, purg'd *Ireland* of all *Venemous* Creatures, yet they can live there and retain their Natures, and when they come *creaking* into the *Pallaces* of Kings, they prove a worſe *Plague* than thoſe did to the *Egyptian Monarch*. I wiſh all Chriſtian Princes may prove to them as the Stork to the Froggs in the ſtable, *Kings* not to *Protect* but Devour: I have made this Digreſſion, firſt to Juſtifie my ſelf in your Lordſhip's Opinion, in the next place that whilſt we are Exclaiming againſt the Pernicious Principles of theſe men, we may not improvidently lay the foundations of far worſe; for 'tis leſs barbarous, to deſtroy a Prince *altogether*, than keep him *perpetually* tortur'd with the loſs of three *Kingdoms*, and by a *Civil death* make him ſurvive the Funerals of his own Royalty.

Let us *leave* off *Annually* to Commemorate that *Royal Martyr* and beſt of *Kings*, *Charles* the firſt; unleſs we reſolve upon better uſage, towards his Royal *off-ſpring*, χαλεπὸν τὸ δικαιότατον, *fiat Juſtitia, ruat Cœlum.*

The Hiſtory of *Saul* and *David*, which we have recorded in *Holy Writ*, is worthy to be adverted to; when at *En-gedi* and in the Valley of the *Ziphims*, *David*, who had *Saul* twice at mercy, and was hunted after as a *Partridge*, a *Flea*, and a *dead Dog*, even for but curting of the Lap of his Garment, was wounded in his heart ſince *Saul* was his *King*, his *Maſter*, and the Anoynted of the Lord. 1 Sam. 24. 26.

But to come nearer to this great point. In the *Civil Wars*, between the Two Houſes of *York*, and *Lancaſter*, how many *Statutes* have been made in *diſheriſon* of the *Line* of *York*, and all vaniſhed into ſmoak. That of *H.* 8th. in diſheriſon of *Queen Mary* &c. And confirmed by another *Statute* of the ſame Kings, how have they been obſerved? and laſtly the great Act which gave Authority to the *King* that after his own *Line*, he might diſpoſe under his *Great Seal*, or by *Will*, of this Kingdom, have we not been ſenſible of it, to our laſting 25 H. 8. c. 22. 26 H. 8. c. 2. 35 H. 8. c. 1.

Joy? how happily it hath been neglected, ſo far as that the caſe, which is put in the ſtatute of extinguiſhment of King *Henry* the 8ths *Line*, and a *Will* made (ſuch as it was) to the diſheriſon of the *Scottiſh-Line*, the validity whereof, was never ſo much as once conſidered upon by the great Council of the Kingdom, as being a matter, that whether the ſame were a *Will* or nor, skilled not at all, the Act it ſelf being a *void Act*, that ſhould have given life and validity to the *Will*. So that we may ſay with the *Rhetorician*, *multi quidem utuntur malis Conſiliis, nummo autem dextro, quibus quod malum deſignabant, cedit in bonum*?

To what hath been already ſaid, I ſhall add the Judgment of that Ingenious and Learned Gentleman Mr. *Roger Coke*, whoſe words are theſe.

Lib. 3. c. 2. of Inherit. & Succeſſion.

'No *humane Law* can create a *humane Right*; *Jura ſanguinis nullo* 'Jure Civili, *dirimi poſſint*. Nor is this *Right* of *Succeſſion*, from 'divine poſitive *Laws*, but obſerved as well where God's *Revelation* 'of himſelf is *not* received, as where it *is*. And if according to the 'Reſolution of all the Learned Judges in *Calvin*'s *caſe*, *Subjection* is 'from no *humane Law*, but from the *Law* of Nature, then of neceſſi-'ty muſt *Regal-Right* and *Inheritance*, be from the *Law* of *Nature*; 'for no man ſuppoſeth *ſubjection*, where he does not preſuppoſe *Power*. 'The Acts therefore made by *H.* 4. *H.* 5. and *H.* 6. Which intailed 'the Crown upon their *Heirs Males*, were void, and wholly to be 'rejected: So likewiſe were the Acts of *Rich.* the Third, and *Henry* 'the Seventh, which intailed the Crown upon *Them* and their *Heirs*.

But peradventue, though your Lordſhip may approve of what hath been here offer'd, yet (with *others*) You will be ready to Object, that all this and much more muſt be layed aſide for the preſervation of Our *Religion*, againſt the dangers that threaten us from the *Romiſh-Church*, and that 'tis not ſo long, ſince our *Anceſtors* drew their gauled Necks from that heavy Yoke, but that ſtill *Manet alta mente Repoſtum*.

I muſt confeſs, if the *Multitude* (whoſe *Character* it is, *aut humilitr ſervire*, *aut ſuperb dominari*) are proper Judges of this Point, and that the *Machines* of *State*, muſt turn upon their *Hinges*, the *Verdict* may paſs againſt me, yet I ſhall not magnifie the Politicks of *Euripides* ſo much, as to ſay, *Jus regnandi gratiâ Violandum eſt*, *aliis in rebus pietatem colas*. This indeed is to make the *Miſtreſs* ſerve the *Handmaid*, to make *Religion* truckle to *Policy*, as if the *ſeaſons* of the Year, ought to accomodate themſelves to *Men*, rather than *Men* accomodate themſelves to the *ſeaſons*. *Policy* preſuppoſes *Ethicks*, and ſo the footſteps of that ancient virtue, are almoſt worn out and inviſible.

But can the Conſideration aforeſaid, be ſo weighty as to preponderate that of *Nature*? for we are taught in our *Church*, That the Ties and Bonds of *Duty* and *Subjection*, even to *Heathen* and *Idolatrous*

Latrous Princes, are *Sacred* and *Inviolable*; *Dominion* and *Sovereignty* being the Ordinances of *God*, not as he is the *Author* of *Grace*, but as he is the *Governour* of the *World*, and therefore the duty of *Children* to their *Parents*, of *Servants* to their *Maſters*, and of *Subjects* to their *Prince*, is not a Conſequence of *Chriſtianity*, but a *Principle* of *Nature*, and conſequently unalterable, upon the ſcore of *Religion*.

Χρὴ τολμᾶν καλεπτοῖσιν ἐν ἄλγεσι κείμενον Ανδρα,
πρός τε θεῶν αἰτεῖν ἔκλυσιν ἀθανάτων.

The very *Morals* of the Heathens (had we no *Bibles*) teach us a *Paſſive Obedience* to Princes; that we ought patiently to Indure *Governors*, though ſet as a ſcourge over us, and Pray to the *Immortal Powers* for liberation. Nay there is a *ſubjection* due even to *Tyrants* themſelves, *Neque Quenquam* Tyrannum *occide*, *Deorum fœdera iniens*; and why? *Imago Rex eſt Animata Dei*, *Regem ergo cum tibi Dii paraverint ſis Eo dignus*, &c. *Sen.*

Ἐκ δ Διός Βασιλέες. The *Greek Poet* could tell us, that *Kings* are by *Divine Ordination*, and he that ſhall kill a *King* (though a *Tyrant*) is as much a *Regicide*, as he that deſtroys a *Prince* of the moſt gracious and clement temper,

This Conſideration made the great *Duke* of *Norfolk*, ſo highly Eſpowſe the intereſts of that bloody *Uſurper Richard* the 3d. who notwithſtanding the *Caveats* that were ſent him by the Adverſe Party, in this Diſtick.

Good Jack of Norfolk be not too bold,
For Dicon thy Maſter is bought and ſold.

Made him break out into theſe Expreſſions of his *Loyalty*; That were the *Royal Diadem* placed upon a *Stake*, he would there ſacrifice his Laſt drop of blood and ſerve his *King* with a *Victorious Sword* or a *Glorious Death*.

A *King* is the *Animate Image* of *God*, nay we know who it is that ſays, *I have ſaid that ye are* Gods, He then that ſhall oppoſe their *Rights* and *Intereſts*, what is it, but *Gyant-like*, to invade *Heaven*?

None but *God* can *make* an *Heir* to a *Crown*, ſays Sir *Edward Coke*; *ſolus Deus hæredem facere poteſt*: and this *Heir*, is but an *Heir* in *fee* to *Lands* or *Tenements*, according to *Common Law* or *Cuſtom*: if then only God can make ſuch an *Heir*, and the *Kings* of *England* in their Royal ſtiles, Acknowledge the Tenure with a *Dei Gratia*, the *Emperor* with a *Deus dedit*, and the French King with a *Dieu Donè*, ſurely None but the ſame *Superintendent Power* (by which *Kings* Reign) ought or can *Diſpoſſeſs* or *diſinherit* Princes, from their *Rights* fenced with the *Laws* of *God* and *Nature*, and eſtabliſht upon the foundation of humane *Laws* and *Cuſtoms*. *Coke Litt. Sect.* 1.

What

What *Atlas* ſhall ſupport the *State* of the Ruinous and Tottering world, in theſe perilous Ends of time, whereinto, as into a *Common ſink*, have ſunck all the foul Enormities of former *Ages*? We live not only in the *Iron Age* of the world, but in the very *Ruſt* of it, and may take up the complaint of Old; that *Juſtice hath left the Earth*, that *Truth ſculks into by-Corners*, that they are good *Miſtreſſes* indeed to thoſe that Keep them, but ſuch as follow them too cloſe at Heells, may have *Raggs* and broken *Heads*.

May the *Parliament* Prove ſo many *Catos* or *Fabicii*; of whom it was ſaid, that the *Sun* might as ſoon be altered in his Race, as they in the Courſe of *Juſtice*, that they may give no more occaſions for *Diſſolutions*, as if frequent *Diſſolving Parliaments*, were like drawing of *Spirits* in an *Alymbeck*, the *oftner* the more *refin'd* and *Eſſential*. The *Law* is the *Pulſe* of the *Common Wealth*, when it beats not *at all* the *Common Wealth* is dead; if it have but *ſlow motion*, 'tis *weak*; if too quick, *feaveriſh* and in a fatal *Hectick*; but if it keep an *Equal Courſe*, then the *Common Wealth* is in a *good Conſtitution*. True is that of a Learned *Politician* in the Curious *Clock-work* of *Juſtice*; the Leaſt *Pin* or *Wheel* amiſs Diſtempers and Diſorders *All*, and Cauſes the whole *frame* to be taken in *Pieces*; and 'tis heartily wiſht they may keep time with the *Royal hand*; and ſtrike as that Points.

Thus, My Lord, having given You a brief account of my thoughts in ſuch a *weighty matter*, I humbly take my Leave and ſubſcribe my ſelf,

My Lord,

Your Lordſhips Moſt Obedient Servant,

W. B.

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